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The Bombay Guardian.

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WEEKLY REVIEW.

—1873 has hardly commenced before we are startled by the announcement that Louis Napoleon, the ex-Emperor of France, is dead. Thus terminates one of the most extraordinary careers known to history. Until the year 1848 Louis Napoleon was almost universally regarded as a man below mediocrity in point of ability. One of the strangest things is that the prophets of our days should have fixed upon him for the Antichrist they are looking for. We fully believe that he has had to do with events mentioned in the prophetic Scriptures. His relations to the Pope, and the effect of this connection upon the rule of the Pope, are among the remarkable things of his reign.

—Our kind friend *Omega* has favoured us with the conclusion of his interesting Report of the Conference. On behalf of many readers we return him our hearty thanks. About 40 papers were read at the Conference; they will appear in a volume that is to be published. Should any other members of the Conference choose to favour us with their impressions, we shall be glad to receive them.

—THE number of Native Christians connected with Protestant Churches in India has risen from 138,731 in 1861, to 224,161 in 1871. It is not pretended that these are all truly converted persons, born of the Spirit, but we have no reason to suppose that the proportion of such falls below that which obtains in parishes in England. We are not yet informed of the number of communicants in this body of 224,161. Protestant Missions in India may point to these figures, in reply to those who aver that they are accomplishing nothing. But at the same time that we receive these statistics, we are put in possession of the gross results of the census lately taken of the population of India, and learn to our astonishment, that it is about *forty millions* above the former estimates. We rejoice in the addition of some 8,000 a year to our force of Native Christians, and lo! at one bound the force opposed to us is increased by 40 millions, a number that will allow us to win 8,000 a year for 5,000 years before it is disposed of. We use a martial figure, though it is not the people we are fighting against, but that which keeps them in bondage. Let us put the matter in another way. About 5 millions of the population of India die annually, and we are seeking to persuade them to come to God's banquet of life, and at the very utmost we succeed in inducing one in six hundred of those who die to accept the invitation. Is not this sufficiently appalling to show all concerned the need of a consecration that shall embrace body, soul and spirit, ease, property, friends and reputation, that they may obtain that fulness of divine help without which our labours are con-

demned to such infinitesimal results? And God loves this entire people, and has provided salvation for them, and has got room for all of them in his kingdom. Quite apart from all consideration as to the comparative value of different plans, looms up toweringly before every true missionary the question, How can I get into such relations with God as shall authorize me to look for the fulfilment of those exceeding great promises which are given us in Christ, promises the magnitude of which is fully equal to the magnitude of the work before us.

—We have to correct two errors that appeared in our last issue. It was General Browne and not General Clark whom we wished to name, in speaking of Sir Donald Macleod. And in the report of the Allahabad Conference, by an unfortunate misprint, the Rev. Mr. Dhunjibhai Nowroji is made to say of the educated classes of Bombay that "they try to ruin their brethren socially." It should have been "try to raise."

—We are glad to learn from the December number of the *Christian Intelligencer* that the supposed necessity for the discontinuance of this monthly has been averted. We hope our Calcutta friends will manage to bring it out punctually hereafter. We received the *Christian Spectator* for January, 1873, some time before this December number of the *Intelligencer*.

—The *Lucknow Witness*, speaking of the Allahabad Conference, says:

"The existence of the Conference, its intense, independent and yet harmonious course, is an unanswerable refutation of the miserable dogma that the Church of Christ in India must be brought to one dead level of uniformity ere it can conquer. One Lord, one Faith, one Baptism, is the watchword of the Conference, no less real because the universal consciousness of the fact made its formal expression a needless thing. We hope the Native Missionaries from all parts of India who were present in the Conference, and who were permitted to see such a unique and complete illustration of the real unity of the Church of Christ and the basis on which it rests, will faithfully report the things they have seen and heard and felt."

In the above Conference 111 Missionaries, representing 20 different Societies, were present. Let this fact be noted and kept in mind. Twenty different Protestant Societies were represented in a Conference that continued more than a week in session, and from beginning to end there was no jar, no antagonism, nothing to show that the Societies had not all a common aim and a common faith, however they might differ as to minor points of belief and practice. Only one of our large Societies was unrepresented in this Conference; we refer to the Society for the Propagation of the Gospel.

—THE *Indian Statesman* culls the following interesting *morceau* from Mrs. Oliphant's "Memoirs of Count Montalembert."

After the publication of his letter, and very shortly before his death, while all the Catholic world was discussing the question, and speculat-

ing as to the results which must follow, one of his visitors put a direct question to Montalembert:—

"If the Infallibility is proclaimed, what will you do?" "I will struggle against it as long as I can," he said; but when the question was repeated, the sufferer raised himself quickly in his chair, with something of his old animation, and turned to his questioner. "What should I do?" he said. "We are always told that the Pope is a father. Eh bien!—there are many fathers who demand our adherence to things very far from our inclination and contrary to our ideas. In such a case the son struggles while he can: he tries hard to persuade his father; discusses, and talks the matter over with him; but when all is done, when he sees no possibility of succeeding, but receives a distinct refusal, he submits. I shall do the same."

"You will submit so far as form goes," said the visitor. "You will submit externally. But how will you reconcile that submission with your ideas and convictions?"

"Still more distinctly and clearly, he replied—'I will make no attempt to reconcile them. I will simply submit my will, as has to be done in respect to all the other questions of the faith. I am not a theologian: it is not my part to decide on such matters. And God does not ask me to understand. He asks me to submit my will and intelligence, and I will do so.' After having made this solemn though abrupt confession of faith, says the witness whom we have quoted, he added, with a smile, 'It is simple enough: there is nothing extraordinary in it.'"

Our contemporary has an excellent article suggested by the above, maintaining the paramount authority and sufficiency of Scripture, and the right of private judgment. We content ourselves with a single extract from the instructions of Christ to his disciples: "Call no man your father upon the earth; for one is your Father who is in heaven." We are not able to conceive of any more positive violation of this command, than that which is embodied in the language of the dying Count. How completely he prostrated himself before "the Holy Father" appears from the fact that he speaks as though he were obeying the command of God. "God does not ask me to understand; He asks me to submit my will, and intelligence, and I will do so."

We have been favoured with a copy of a pamphlet containing "A Theist's Confession of Faith," and "How Christianity differs from other Religions," articles originally published in the *Hindu Reformer*. The pamphlet is dedicated to Baboo Keshab Chunder Sen. In the Preface the writer says: "The review on the pamphlet, 'How Christianity differs,' provoked a reply in the columns of the *Bombay Guardian*, but as the several positions taken up in the review have not been substantially disturbed by the observations of the *Guardian*, the review has been published by itself." We submit that if the *Guardian's* answers to the various objections of this review, are so futile, the positions of the reviewer would have been greatly strengthened by including them in his pamphlet. Of course he would have had nothing to fear for his own positions. To our mind the representation given of

Christianity here is simply a caricature. There is not the slightest appearance of an effort to do justice to it, by setting forth the sublime characteristics wherein even infidels have admitted that it differs from other religions. We have time at present to notice but a single sentence: "The Hindu religion, while it proclaims itself to be divine, does not deny salvation to the professors of other religions." What a pity the writer has not given proof of this statement. We have read sacred books of the Hindus that abounded in representations the very opposite of this. The author of the pamphlet would probably claim that Hinduism should be judged by the books which are recognized as sacred among Hindus, and not by corruptions of it existing here and there; but in describing Christianity he has pursued a course the very opposite, and gives his special attention to the grossest corruptions of it that are in existence, instead of confining himself to the Scriptures.

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THE CHURCH OF ENGLAND.

THE *Lucknow Witness* says there is a steady gravitation of the mass of the English people towards Nonconformity, and adduces several statistics to show that such is the case. Our contemporary believes that "the disruption so dreaded by many would not prove a greater evil than that which has already been suffered in the loss of membership; and that had a separation of parties taken place fifty years ago, the Church of to-day would have been stronger in every way than she is." We have never hesitated to express the conviction that State alliances are hurtful rather than helpful to the Church of Christ. There is a strong spirit of conservatism in the mind of the English Churchman that causes him to shrink with a kind of horror from change of any kind. He believes that if the State connection should be abandoned, other changes will follow; a revision of the Prayer-Book, a development of lay-agency, &c. We have no doubt that he is right in this belief; still, we should none the less advocate disestablishment. It is of course possible that some of the sequent changes might be injurious; but until we have divine testimony, assuring us that any church is just what God would have it to be, we do not think it desirable that innovations should be absolutely barred out. Where the Spirit of God is there is liberty. There is a power in associations that date back from childhood, to endear us greatly to particular usages and expressions of the religious feeling; and there is a tendency to regard as sacred and inviolable whatever is thus endeared to it, and to feel as though a proposal to change could only emanate from an unhallowed condition of mind. In this way the Scotch version of the Psalms, which seems to others so strangely infelicitous and repulsive, has a wonderful charm for those who have been using it from childhood. But the Spirit of God requires us to prove all things, and to consider not merely the demands of our own heart, moulded under the influences of a particular system; but the grand question, what is most likely to advance the salvation of men generally. We can well understand how one who has from

early years been guided in his devotions by the Book of Common Prayer, should regard it with great affection and cling to it with a tenacity only less than that with which he clings to the Bible; and should value the communion which rests upon the Prayer-Book, even above the communion which rests upon the Bible. We can understand it; but does it follow that the Prayer-Book would not be the better for a Revision? While it is very precious to you, and is to you a means of hallowed communion with your Saviour, is it not possible that the Book may be really hurtful to many? A great deal in it is truly admirable; many of the prayers are such as happily express the desires of a heart thirsting for righteousness; and if all that used it were truly the children of God, there might be little to say against it. But the Church of England claims to be a church for the entire people, and invites all to come to her ordinances, and puts the Prayer-Book into the hands of all, and teaches all to use the same language, and addresses all as belonging to one fold, and the effect is, we believe, seriously prejudicial to the cause of true religion. In this way: no proper distinction is made of the converted and unconverted; sinners are not taught that they must be born again of the Spirit before they can have any part in the blessings of Christ's kingdom; and the children of God are not addressed as a peculiar people, heirs of a celestial birth. Saints (the epithet given to Christians in the New Testament) are required to use language that only suits the unreconciled sinner. The tendency is to make men lose sight of the necessity of a change of heart in order that they may worship God acceptably, and that without the Holy Ghost no man can call Jesus Lord, from the heart. Of course there are earnest clergymen whose preaching aims to establish these grand Bible truths, and to show sinners their true condition and their need. But the question of the tendency of the Book of Common Prayer is a distinct question, and to be decided upon its own merits.

We have written these remarks by way of introduction to a paper that has been sent us and which we here subjoin:

"Dearly beloved brethren." Such are the opening words of a clergyman's exhortation to his congregation in which he beseeches all present to accompany him "with a pure heart to the throne of the heavenly grace." Leaving aside the inquiry as to the probability or otherwise of all present responding heartily to that invitation, it may be instructive and conducive to serious thought to trace briefly the career of a dearly beloved brother in its connection with the various ordinances and services of the National Establishment. For the earliest view of him we must turn to the baptismal service and the Church catechism, in which infant M. or N. comes before us clad in a richly trimmed white robe, all unconscious of the process by which he is about to be made a Christian, and unable of course in any way himself to further the desired end. But M. or N. has kind and obliging representatives, called God-fathers and God-mothers, who act for him, and promptly and cheerfully, if not solemnly, renounce for him what they have never in practice succeeded in renouncing for themselves—to wit, the World, the Flesh, and the Devil. After becoming thus "regenerate and grafted into the body of Christ's Church," M. or N. is in a few years called upon to "hear sermons," to "learn the creed and the ten commandments," and to master the Church Catechism, including the puzzling answer to that curious but undoubtedly necessary question, "what meanest thou by this word *Sacrament*?" Having thus become qualified for confirmation, M. or N. while still a youth, appears before the Bishop and renews "the solemn promise and vow" made in his name at his baptism, "satisfying and confirming the

same in his own person." This done, M. or N. is admitted to the Holy Communion, and makes the solemn dedication of himself to God in the words "here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee." This is usually followed at no long interval by his "seeing life," as it is called, a process involving the witnessing of scenes of moral darkness and spiritual death, and attended also too often by the participation of the seer in them. In the case of a beloved sister her solemn dedication of herself is not long remembered; for a few weeks or months after having presented herself a living sacrifice to God, she is presented to the world—in other words is "brought out," and enters upon a round of gaieties called in Scripture "living in pleasure," concerning which life the Holy Spirit by the mouth of the apostle Paul distinctly avers that she that so liveth "is dead while she liveth." As years go by, M. or N. comes before us again in the marriage service as about to enter upon the holy estate of Matrimony, and standing, as is customary, at the communion or altar railing which separates, so to speak, the inner from the outer sanctuary, expresses his adoration of his future wife in the words "with my body I thee worship" "taught by the priest," and is soon after pronounced by the same functionary to be one with the object of his worship. Having thus commenced a new era in life, the beloved brother settles down, and, being steadied by his marriage, develops into a good churchman, being regular in his attendance at church, and, though "tied and bound by the chain of his sins," a partaker of the Holy Communion from time to time. Thus life with M. or N. glides smoothly away, divided between the claims of religion and worldly society, and contented with his church privileges, and her "beautiful services," loved by the world, and, lulled, as is often the case, by the teaching of his spiritual adviser into false security, the beloved brother passes from the prime of life into old age, and becomes beset with increasing infirmities. At length sickness comes upon him, and death looms in the distance, but neither the presence of the one nor the approach of the other greatly perturbs him; for buoyed up by the recollection of his decent life for many years, his good churchmanship, and the belief that where he has failed, Christ will make up the deficiency, M. or N. once more takes the sacrament as a sort of passport to the eternal world, and passes quietly away, dying, as the nurse says, "like a lamb." Thus ends the beloved brother's life-long slumber. The awakening, what but the pen of God can truly depict? The rest is soon told. M. or N.'s body is with due ceremony committed to the earth "in sure and certain hope of the resurrection to eternal life," the necessary result, of course, of having been "grafted into the body of Christ's Church" when an infant, and for a while, a very short while,

"Survivors start and weep,
Pursue their sport, and follow to the deep."

The writer asks in conclusion, Is this a true or fanciful picture? Some will perhaps, judging from their own experience, say, more fanciful than true. Others who will think it necessary to look at the matter in its bearings upon others, or whose experience may afford some verification of the points insisted on, will conclude that the paper is not fanciful, but truly indicates a very serious tendency of the system.

IS CHRIST DIVINE?

The *Hindu Reformer* and *Mitrodarya* says that educated natives, while they admire the life and character of Jesus, "do not believe him to be God who came in the form of man on earth and suffered himself to be insulted and injured by wretched mortals." "We think it a great mistake to mix up the character of both God and man."

We are told by Luke (xxiii. 47) that the centurion who superintended the execution of Jesus and of the two felons, when he witnessed the phenomena that occurred at the time of our Lord's death, the earthquake and the darkening of the sun, glorified God by saying, Certainly this was a righteous man. Now if our Native friends would say this

intelligently, sincerely, and with a determination to follow it to its logical consequences, we would be satisfied. They profess to believe that he is a righteous man. Well, we are contented if they truly believe that; this faith will lead them in the path we wish to see them in, if they truly follow it. Matthew tells us that the centurion and they that were with him watching Jesus, when they saw the earthquake and the other signs, feared greatly, saying, Truly this was the Son of God. Verbally, this seems to be a different testimony from the other. We suppose that both expressions may have been used; but really, the one includes the other. Jesus had been put to death on the ground that he claimed to be the Son of God; the phenomena that occurred at his death showed that he was a righteous man and consequently innocent of the charge brought against him of having falsely claimed to be the Son of God. And we find the apostles, after his ascension, asserting first the fact of his righteousness, not demanding that men should begin by recognizing his divinity, but content if they saw in Jesus a man whom God had raised from the dead. In his discussion on Mars' Hill, Paul has only the following reference to Jesus: "God hath appointed a day in the which he will judge the world by that man whom he hath ordained; whereof he hath given assurance unto all in that he hath raised him from the dead." A man who is to judge the whole world must be an extraordinary man indeed; but no matter; Paul is content to establish simply the fact that there was such a man, and that God had distinguished him from all men by raising him from the dead. The inquiry naturally arises, Who was this man? What did he teach? What did he do? Why did he die? So the Athenians say to Paul, "We will hear thee again of this matter." At Antioch in Pisidia, Paul preached and at the close of his sermon said: "He whom God raised again, saw no corruption; be it known unto you therefore that through this man is preached unto you the forgiveness of sins." So Peter has no hesitation in speaking of him as "a man approved of God by miracles and wonders and signs." And Christ himself throughout his ministry spoke of himself as "the Son of Man;" not exclusively, but generally; he asked to be recognized as sent of God, a faithful and true witness. But every one that recognized in him a true messenger of God, would soon be constrained to recognize a great deal more than that. And if our Native friends who profess to regard him as a true man, will only be consistent in their belief, they will receive his testimony concerning himself. We do not quarrel with them therefore because they do not recognize his divinity; something must come before that; let them be true to the light which they admit they have received; they believe Christ to be a righteous man, a man of unswerving rectitude, a man who could sooner die than lie, and who actually died because he would not lie; let them be true to this conviction, and receive Christ's testimony regarding himself. It is a great mistake to suppose that a man must understand, and see the reasons for all the doctrines of Christianity, before he can exercise saving faith in Christ; just as it would be a great mistake to suppose that a man must understand the whole of a science before he assents to its elements. Christ expressly teaches that the mysteries of the kingdom

of heaven can only be mastered by those who have come to him in faith and constituted themselves his disciples; and this is just according to the analogies of common life. It is necessary for a man to know his need of salvation, and to recognize in Jesus one whom God has appointed for the salvation of sinners and authenticated by the fact of his resurrection, to believe in him as now living, loving, present and available by simple faith, and in the exercise of that faith to submit to him and receive him as his all-sufficient Saviour; this, and no more, is necessary that a man may be saved by Christ; but the disciple will proceed to learn of his Master more and more regarding himself, regarding Christ, regarding a multitude of points of doctrine and practice. There is abundant evidence of the divinity of Christ; but if a man refuses to yield to that paramount evidence that accompanies the Gospel requirement of his submission to Christ, it will be no wonder if he fails to appreciate that remoter evidence. Some years ago tidings went into all the world that there was gold to be had for the digging in Australia. Men did not insist upon learning everything about the geography, the climate, the inhabitants, the government, the laws of Australia, before they embarked from their respective countries to go there; but as soon as they had ascertained that the reported discovery was a fact, and that the gold regions were accessible, they set out at once in immense numbers. The man of whom we read in John ix., whose eyes Christ had opened, was prepared to receive the instructions of Christ whatever they might be, and when Jesus said unto him, Believeest thou on the Son of God? he rejoined, Who is he, Lord, that I may believe on him? And when he learned that Jesus himself was the Son of God he fell at his feet and acknowledged him.

We have written thus much as an introduction to what we have to say on the subject of the Divinity of Christ.

THE ALLAHABAD CONFERENCE.

Monday, 30th December, forenoon. Yesterday we had a united communion: it was a hallowed season. Christ was very near. This forenoon Rev. W. T. Sattianadhan, C. M. S., Tinnevely, read a paper on the "Development of the Native Church." He spoke of the Tamil country. He traced briefly the history of Missions in Tinnevely. He ably urged the importance of the Native Church having self-reliance and power of propagation. Native Christians should not grow as parasites round Mission Societies. The paper gave a number of practical suggestions.

Next came a singularly able paper, written in a very genial spirit, and listened to with great interest. It was by Rev. Mr. Vaughan, C. M. S., Calcutta, on "The Native Church." There are nearly 20,000 Native Christians in Bengal, more than 20 per cent. being in full communion. He deplored the fact that many Europeans and Americans, fixing their attention on waifs and strays, decried the Native Church as a whole: it would compare favourably with the Christian Church of any country. He instanced many bright examples of Native Christian devotion in the spread of the Gospel without pay or hope of pay. He referred to a by-gone time when Native Christians were trained and often kept at Mission expense: the result was grown-up babies. Such a mode must result in disappointment, and must be steadily and faithfully eradicated. There are 12 congregations in Calcutta and its environs. The city Christians are better off and more self-reliant than their rural brethren. Every true Missionary longs for the independence of the Native Church, and for keeping it no longer in leading-strings. There was now a marked tendency in Calcutta churches to become independent of foreign money and foreign control. He referred to the

Bengal Christian Association, which he praised, but regretted that there had been some bitter suspicion of the Missionaries. Perhaps it is good that our native brethren should thus have chafed under foreign control, for it has begotten a feeling of independence. It may be admitted that neither this association nor the Missionaries have studied each other sufficiently. He urged charity. He warmly deprecated the idea of any one's trying to labour for the evangelization of India without sincere love for the natives, and in this had the full sympathy of the Conference. "Slow and sure" is the best policy in dealing with all the evils we find in the Native Church. He believed that the support of Native Pastors from voluntary contributions was unsatisfactory because precarious, and urged partial endowment.

Rev. S. C. Ghose, L. M. S., Calcutta, in his paper on the same subject, mentioned reasons why the Native Church has not become self-sustaining. One was deficiency very largely of spiritual life and energy. The duty of giving had seldom been enforced. The earlier Missionaries helped their converts too much, especially in rural districts; but later Missionaries have tried to introduce a better state of things, and some older converts regard this as trenching on their vested rights, and long for the good old times again! The mode of giving a fixed salary to a Pastor has worked ill. Too large buildings have been raised, and these the people cannot afford to keep in order. Sometimes discontents have been received too readily by other Missions than their own. It is confusion to compare the Native Christian Church with the churches of England and America. To make the Native Church self-sustaining and propagating, is needed only a baptism of the Holy Spirit.

Rev. Mr. Harding, Bombay, next read a short but very judicious paper on the same subject. He took the position that salaries of Evangelists and Pastors should be determined by what is needed for comfortable support, and not by what the man's ability would bring in the world's mart. Better employ none who are discontented with this arrangement. He urged this plan on all Missions, and showed what advantages would flow from it. He spoke against Mr. Vaughan's endowment plan.

Dr. Murray Mitchell stated strongly in reply to Mr. Vaughan that any difference between the Missionaries and Native Christians was traceable, not to suspicion or dislike, but to misapprehension, and was dying away.

Rev. Mr. Kerry remarked how cheering it was to see that the current of feeling in favour of having a self-reliant, self-propagating church in India had set in so strong among native brethren as well as among foreign missionaries.

The Rev. Mr. Skarfrud (a Norwegian), being present, was asked to give a brief account of mission work among the Santhals. His sketch was listened to with great interest.

There was some discussion about total abstinence.

Monday afternoon.—Rev. Mr. Barton, C. M. S., Madras, read a paper on the "Mutual Relations of Indian Churches, and the Indian Church of the Future." He advised that the Christian Church of India should be allowed to choose its own organization, and not perpetuate the unfortunate denominationalism of the home churches. He suggested that Missionaries and Native Agents of different societies should be encouraged to tour together; that there should be interchange of pulpits, union prayer meetings, united communions, and conferences held pretty frequently.

In the evening, three papers were read on Zenana Work and Female Education.

Tuesday, 31st December, forenoon.—Rev. Mr. Clark, C. M. S., Amritsar, read a short paper on the "Relations of Missionaries to the Native Church." He urged the cultivation of all the powers of our native brethren, especially in the matter of supporting the Native Church. The Native Church should be the nucleus of all our mission work. He urged close attention to all the interests of the Native Church, which tended to its growth and development.

Rev. Mr. Brodhead read a part of the Rev. K. C. Chatterjee's (A. P. M., Hoshiarpore) paper on the "Relations of Missionaries to Converts in Secular Matters."

This was followed by a paper read by Rev. Mr. Barton and written by the Rev. Mr. Wenger, German Evangelical Mission, South India. Then came two papers on the "Christian Village System." The discussion which followed showed

that Missionaries must use their discretion in every individual case.

Tuesday afternoon.—Rev. Mr. Fordyce, Union Church, Simla, read a paper on the "Relation of Christian Missionaries to European residents unprovided with Christian Ordinances." After some general remarks, comparing an earlier state of things, when Chaplains were able to reach most of the English in India, with the present state of things, when many are neglected, and after mentioning some Societies which aim at reaching the neglected English in India, he urged that evangelistic work among these classes was legitimate missionary work, showing the advantages of this, and noticing objections.

Rev. Mr. Thoburn, A. M. M., Lucknow, read a paper on "Hindrances to the Spread of the Gospel." He instanced caste, massive force of opposing Hinduism and Mohammedanism, intemperance, Missionaries being patrons rather than brethren of Native Christians, chronic unbelief.

Tuesday evening.—Rev. Narayen Sheshadri in a short address on "Rural Missions" gave an interesting account of his work at Jaulna and Indapore.

Rev. C. Tanner, C. M. S., then gave a sketch of Missions in the Telugu Country.

A Syrian Christian, a Catechist of the C. M. S., gave a sketch of the Syrian Churches of Cochin and Travancore.

Rev. Mr. Maddox also gave a short address showing the position of Missions in the South of India.

Wednesday, 1st January 1873.—Watch-night was kept last night by the Wesleyan brethren and by many others who gladly joined them. At the morning prayer-meeting, Rev. Mr. Harding read a paper by the Rev. Mr. Gillings, Wesleyan Mission, Madras, on "Prayer for the Outpouring of the Holy Spirit."

When the Conference assembled, at 10, it was decided that the Rev. Mr. Wilder's paper should not be printed in the proceedings of the Conference, partly because some regarded it as little else than an attack on the Bishop of Bombay, and partly because it had not been asked for, but had been volunteered by Mr. W. himself. A resolution however was drawn up, and passed unanimously, expressing approval of the principle of non-intrusion.

The Rev. Mr. Kerry then read Dr. Wenger's (Baptist Mission, Calcutta) paper on "Principles to be followed in translating the Scriptures." Various facts were mentioned showing the progress already made in translating the Scriptures in Bengal and Northern India, and certain principles of translation laid down, such as, Reproduce as clearly as possible the meaning of the author as he would have expressed himself had he been writing in the language into which the translation is made. Every translation should be accurate, faithful, and in suitable diction. It is impossible to translate all the highly poetical or highly argumentative parts of the Bible into a style intelligible to every ignorant man; but the translation should not be needlessly difficult. The style of the translation should reflect the style of the original,—if the one is argumentative, so should the other be; if simple, then simple. A translation should be made from the original.

The translator should write out the translation with his own hand, and a good native scholar should look over the sheets. But we must look to Native Christian scholars to make really good translations; and therefore suitable men should be trained for such work.

Rev. Mr. Wynkoop, A. P. M., Allahabad, gave in his paper on "Native Christian Literature" an account of what had been done to supply this in the various languages of India.

Rev. Mr. Payne, L. M. S., Calcutta, then gave a valuable paper on "The Press and Tracts in Bengal." This paper gave statistics regarding newspapers and general literature in Bengal, and referred to the great amount of English literature brought into the country every year. The English publications of the Calcutta Tract Society have had but a small circulation. Mr. P. pointed out the great need of Government action in suppressing demoralizing and vice-encouraging literature, and asked for a resolution on this subject.

Dr. Murdoch, C. V. E. S., Madras, then read a short paper on "Bible and Tract Colportage."

Next came a paper on "Sabbath Schools and Sabbath School Literature" by the Rev. Mr. Scott, American Methodist Mission, Bareilly. He regretted that Sunday Schools were not generally regarded as an important branch of mission work, and pointed out that Sunday School literature should be constructive rather than destructive.

In the brief discussion which followed the read-

ing of these papers, Dr. Wilson remarked how desirable it was that in translating the Scriptures there should be uniformity in regard to the technical theological terms of the New Testament and in regard to the spelling of proper names.

Wednesday, 1st January, afternoon. A resolution was adopted to be sent as a memorial to the Supreme Government praying that steps be taken to suppress obscene literature, which is fast flooding the country.

A paper was read, which was also a memorial to the Lieutenant-Governor of the N. W. Provinces, praying him to press on the notice of the Supreme Government the sad fact that intemperance is largely on the increase in India, and to request that repressive measures be adopted.

Next came the closing paper of the Conference, a valuable essay by the Rev. Mr. Sherring, L.M.S., Benares, on "The Progress and Prospects of Indian Missions." The progress is both direct and indirect. In 1861 there were 138,731 Protestant Native Christians in all India; in 1871 there were 224,161. In Burma the numbers have been almost stationary during the decade. Three-fourths of the whole increase are from low castes and aborigines. The late census gives 240 millions for all India: perhaps 150 millions of these are Hindus proper, and of these only 1,000 a year have been gained in the decade. In 1861 there were 478 foreign missionaries in India, and 486 in 1871. This shows a slight increase; and yet in the old and large societies there is a decrease. The respective numbers of foreign Missionaries in 1861 and 1871 in the C. M. S. are 103 and 102; S. P. G. 43 and 40; L. M. S. 46 and 44; Bap. M. S. 39 and 26; Wes. M. S. 31 and 22; Amer. Pres. M. S. 23 and 32. Some new societies have sent missionaries to India during the decade, and some of the younger societies have increased their numbers. In India proper there were 75,975 pupils in Mission Schools in 1861, and 122,172 in 1871. Statistics showed that most attention is paid to the higher English education in Bengal. Scottish Societies devote almost all their energy to education; the C. M. S. and the L. M. S. divide their attention between education and direct preaching. There are 24 Mission Presses in India, Ceylon, and Burmah. In the decade 3,410 separate works have been published in 31 languages and dialects. In the same period 12,317,172 copies of works have been printed. As for Indirect Results, it is hard to number them. Many natives, not Christians, fully recognize the sin of idolatry. Many more believe that Hinduism is false, but lack moral courage to give it up. There is a better appreciation of justice and morality than before. Public spirit is partly awakened—somewhat healthy and hopeful. A desire for sound knowledge has been quickened. There is a manifest feeling after the Christian God and Christian Truth. Many read the Bible and assent to its great doctrines and truths, and feel its force. Some have formed religious societies which have a higher tone than Hinduism has. Caste is relaxing. Widows are remarried to some extent, and females are getting education and are being raised in position. These advances have all been more or less the result of Protestant Christian Missions. With regard to the Prospects of Missions in India, success in Missions does not depend on human societies and instrumentalities, but on the working of the ever-living Spirit of God. From 1851 to 1861 there was an increase of 53 per cent.; from 1861 to 1871 an increase of 61 per cent. We may well expect greater increase, and may look for sudden changes (as in Madagascar) and a general turning to Christ. There has been a great increase in Native Christian agents, and we may expect many more. It would seem that the lower tribes will draw to Christ first. Difficulties are decreasing. There is not the slightest ground for despondency, but every ground for bright hopes.

When Mr. Sherring finished, one of the Secretaries mentioned that there were 118 members of Conference, of whom 9 were laymen, and that 20 societies were represented.

A few of the leading men then gave short closing addresses, and the meeting engaged in prayer and praise. Thus ended the Allahabad Conference, the largest Missionary, in contradistinction to Mission, Conference that has been held in modern times. To all who have been privileged to attend, this Conference will be a thing long and fondly remembered. The utmost harmony and forbearance prevailed.

There were different Chairmen for the several days. They were Dr. Morrison, Rev. Mr. Robertson, Dr. Wilson, Rev. Mr. Trafford, Dr.

Humphrey, and Rev. Mr. Harding. The meetings were held in the American Pres. Church, Jumna Mission. Tents were arranged in rows for the members of Conference. The table was furnished by a hotel-keeper. Through the energy of Dr. Valentine, Jeypore, above Rs. 900 were raised among the members of Conference towards defraying the expenses.

OMEGA.

WHAT IS TRUTH?

Forgetteth what manner of man he was. (JAMES i. 24.) In like manner the mere hearer or reader of the word, sees therein what he ought to be, but is not assimilated to it.

Perfect law of liberty. (25.) Law and liberty are ordinarily opposed, law being opposed to our inclinations. But when we are born again and God's law is written in our hearts, it becomes the expression of our own will. This wonderful consummation is wrought by the Gospel. The commandments are no longer grievous when the love that dictated them is shed abroad in the heart. When we offer the petition, *Thy will be done in earth as in heaven*, we by implication offer up and abandon our own will and receive the Holy Ghost, the omnipotent Spirit, to accomplish in and through us all the good pleasure of the divine will. Let this then be our conception of liberty, the absolute harmony of our will with God's, having in us simply a will to do God's will. The sanctified Christian finds that there is no loss, no disappointment, no calamity, that so harrows his soul, as the thought of having failed in something to do the will of God; it costs too much altogether; he cannot afford to bring such anguish upon himself; there is no need for God to frown upon him, his own anger against himself is disciplinary in the highest degree; sin is to him a fire, and he is burnt at the very approach of it, and the recollection of the burning is as powerful with him as the instinct of self-preservation is in guarding men from physical evils. The will of God is liberty, health, peace, gladness, even though it lead through fiery furnaces and dens of lions. Oh, what madness is in the hearts of the children of men to imagine that the gratification of their own will is liberty, and that they must break down the restraints imposed by God's will, in order to be free! There were in Eden hundreds of noble fruit-trees, a boundless variety to meet all the wants of man's palate; there was just one tree that was forbidden him; there was another hidden from him, the tree of life; had he remained true to the divine will and contented himself with the ample supply accorded him, he would have been guided to the tree of life and eaten and lived for ever; but no, he must set his heart upon the fruit of the forbidden tree; he eats and immediately forfeits the large liberty of Eden and is banished from its glories and its celestial privileges. He may roam the earth, but wherever he goes he is an exile, a convict, cut off from those glorious prerogatives that were his in Paradise, and from the liberty of rising to angelic perfection. Since, there has never been a free man on the earth, except as Christ hath made men free, by writing the law of God in their heart. The perfect law, that of liberty, in the way the Greek has it. The law is that of Christ, contained in the Gospel; it is perfect, because it is fully exhibited, in its application to the heart, and fully illustrated in the life of Christ, and because it is associated with God's pardoning love and with exceeding great and precious promises. The perfect law of liberty not only says, *Be ye perfect as your Father in heaven is perfect*, but says also, *You can do all things through Christ who strengtheneth you*.

Bridleth not his tongue. (26.) Talking is with some a kind of disease. They have got into the habit of talking without thinking, and now they are unable to conceive that thinking has anything to do with speaking. They neither give themselves nor others time to think. They have no respect for silence, and seem to think their business in this world is to kill it wherever they meet it. They do an awful amount of mischief, and know nothing about it because they do not think. Some men might be saved, if we could only once get a muzzle on their mouths. Speech distinguishes us from the lower creation; but over-speech takes a man back again to the domain of the monkey and the parrot.

Judges of evil thoughts. (ii. 4.) Evil-minded judges. Making worldly distinctions, forbidden by the Gospel. (Luke xiv.)

Do not rich men oppress you? (6.) There are reasons why you should think more of the poor

than of the rich. Christ gave more attention to the former. He was a poor man himself, and was often sent for by householders of Nazareth to do jobs for them as a carpenter, to put a new door on, to mend a broken divan, to mend a window-shutter, to make a garden fence; 'for he was a carpenter.' The rich despise and oppress you, and accept your attentions as something due to them. Be courteous to them if you will; but show the same courtesy to the poor. The Christian is not bound to accept the world's conventional distinctions; he has his own standard; his own Master to whom he stands or falls.

If ye have respect to persons, ye commit sin. (9.) This is forbidden by the royal law which requires you to love your neighbour as yourself. Worldly considerations and Christian love are incompatible. Ye commit sin! a thing with which the Christian is to have nothing to do.

Whosoever shall keep the whole law and yet offend in one point is guilty of all. (10.) The essence of all sin, is disobedience towards God. He that bears false witness regarding a pin, shows that he is not loyal towards God. The great sanction of law is not the mischief that sin does, but the authority of the Lawgiver. It expresses God's will. When one who is under authority begins to make distinctions in the command given him, treating some as important, and some as unimportant, he may expect an early dismissal.

So speak ye and so do as they that shall be judged by the law of liberty. (12.) By the law which bids us be perfect and offers unlimited help. At the close of the Sermon on the Mount Christ tells us that we are to be judged by the law embodied in it. He that heareth these sayings of mine and keepeth them. When an innocent man is brought before the judge, it is only necessary to show his innocence and he is immediately free from all the accusations of the law. We must all appear before the judgment-seat of Christ, but if it can be shown that the law of Christ was in our heart and expressed in our life, the Judge will disappear in the Friend, bidding us sit at his right hand.

Was not Abraham our father justified by works? (21.) He had the faith before he left his house, but it was necessary that his faith should express itself in the act commanded, before he could hear the justifying verdict of God. Yet it was simply on the ground of his faith, that faith which found expression in obedience, that he was blest of God, and James v. 23 quotes the very Scripture that affirms that Abraham was counted righteous on the ground of his faith. True faith naturally expresses itself in action. All true obedience springs out of faith. We believe that the will of God is good, is best, and therefore we do it. Thousands say, Thy will be done, but having no faith, they do their own will, instead of God's.

Epitome of News.

SATURDAY, JANUARY 4, 1873.

—DAMASCUS.—School for Blind Children of Syria: The work especially superintended by Mr. Mott, in his School for the Blind Children of Syria, is most interesting, and has already borne remarkable fruit.

"From this Blind School has arisen a light which is spreading wider and wider, and which many may hear of as a great revival in Syria who will never know its simple origin. A young girl was admitted by Mrs. Bowen Thompson into her school six years ago. Her father had been a man of property, but had lost both his wealth and his sight. He was dependent in his affliction on the support of a brother. His little girl was most anxious that he should come and learn to read the Bible with the blind children, but he did not like to learn like a little child, and sit on a form, as he thought he should, with the ignorant poor. At last, however, won by what the child argued, he consented, and no sooner had he passed his fingers over the mysterious letters than his whole mind was absorbed. He came regularly from a long distance; his interest in the word of God increased daily. He carried his books to his home, and friends gathered there in the evening to gaze in the new sight of a blind man reading with eyes in his fingers, and soon their curiosity was turned from sight to sound, and they also listened with attention to the precious truths contained in the Book. At length many wanted to read it for themselves; our blind friend supplied them at their own expense, and a band of more than seventy persons enrolled themselves, by writing their

names, to unite in a weekly reading together of the Word of God; nor has that Word, according to God's precious promise, 'returned unto him void.' This blind man and many of his friends have regularly attended the service at the Anglo-American Church, and a few weeks ago those who had taught him to read God's Word had the privilege of being present when both he and his brother, as well as others, were admitted as members of the Protestant Church, and for the first time partook of the Lord's Supper."—*Illustrated Missionary News*.

—Home papers: "On Saturday there was a special service in All Saints', Lambeth. Before beginning his sermon, Dr. F. G. Lee asked the prayers of the congregation for the souls of some fifty or sixty persons whom he mentioned by name. In the course of his sermon he advocated the offering of prayers for the dead who are not yet saints, and expressed his readiness to pray for any particular person at the altar on the anniversary of his or her death. This is surely undisguised popery. Are we to have the doctrine of purgatory taught in the English Church?"

—There is something more than a daily ferry now between Europe and America. In fact the rate is something like a steamer for every twelve hours from the port of Liverpool alone. During the month of May fifty-three steamships left the Mersey, of which thirty-four came to New York, eight to Boston, eight to Quebec and Montreal, and three to Halifax, Norfolk, and Baltimore. Seventeen of these belong to the Cunard Company, eleven to the Inman, five to the National, five to the White Star, ten to the Allan, and six to the Guion Company respectively. When to these are added the ships of the French and the German lines, we get some idea of the prodigious increase of late in steam communication between the continents. More than 32,000 persons were brought to America from Liverpool alone during May—an increase of nearly 5,000 over the number for May 1871, and a total increase since January over the corresponding period last year of 18,000. These figures are full of significance with reference to the future of the Republic."

—*Swiss Times*: "Francois Langer, a sculptor of Kaaden, but born at Weipert, began to cut the model of Solomon's Temple out of lime-tree wood according to the details given by the historian Flavius Josephus. For thirty years he worked unceasingly at this laborious work, and at length died in 1850, at the age of seventy-two. His son continued the unfinished work until his death in 1858. Two citizens of Kaaden then took the matter in hand, and, partly by getting others to follow the plans and details left behind by Langer, succeeded in perfecting it. The present owners applied to the directors of the Vienna Exhibition as to whether they might exhibit it, and, after some delay, received a reply that space would be reserved for it. This result of their labour during so many years requires twenty-eight chests to pack it in, and will now be forwarded to the Exhibition at Vienna."

—*Indian Statesman*: "The population (of Bombay) consists largely of what Insurance Offices call 'picked lives': a vast immigrant population in the full strength of manhood, with an abnormally small proportion of children and aged persons. The climate is salubrious, and the majority have within their reach a moderate certain supply of pure water. And yet in spite of these advantages we have a death-rate, for six months on end, of 30 in the thousand, and an average rate all the year round of probably 25. Looking at the circumstances of the population, it is only reasonable to affirm that the rate ought not to exceed 15 or 18 per thousand, which means that 5,000 to 7,000 persons now die every year who ought not to die."

The *Statesman* gives four reasons for the excessive death-rate of Bombay: (1) An insufficient water supply; (2) The crowded state of the Native Town; (3) The cocoanut plantation on the windward side of the Island; and (4) a "great stinking salt-water marsh at our very door," that is, from Byculla to Worlee. Much as the late Municipal Commissioner may have done for Bombay, he has undoubtedly left something for his successors to do. We trust that they will do it, and earn our gratitude, whether we be base enough to withhold all tokens of it or not.

—The *Daily Telegraph* warns the Foreign Office that Socotra is an island that calls for immediate attention. "First of all, a British crew has been most barbarously treated by the handful of mongrel Islamites who inhabit the island. The captain and company of a steamship cast away upon the

rocky southern shore were rescued by Her Majesty's ship *Briton* only upon the point of starvation, if not massacre, by the Socotrans. They report that wrecking is one of the liveliest industries of the inhabitants, and that the Sultan keeps quite a little curiosity shop of nautical instruments and ships' relics, the owners of which have disappeared. Now this spot, forty leagues' distance from Cape Guardafui, is a place of call of the slave trade, and the natural gatehouse of the Red Sea and Zanzibar coast. It is held from the ruler of Kisseen at a pepper-corn rent—some \$200 only—and the Moslem who leases the island is but a nominal governor, the 2,000 or 3,000 islanders doing very much as they like. The place produces little or nothing except the medicinal aloe, dragon's blood, tamarinds, and dates, but supports large herds of cattle and camels in its undercliffs, and might be rendered productive enough. The climate is fairly good, and the northern harbours very convenient; but the great advantage of our occupation of Socotra would be in the suppression of a haunt of wreckers, and its extreme utility as a depot for liberated slaves. The Foreign Office will oblige humanity by looking out this little spot—reading up the necessary information, and directing the necessary proceedings towards making Socotra a refuge for distressed mariners instead of a trap."

—The London Sporting (!) Correspondent of the *Bombay Gazette*: "The sentence on the culprit Elliot has been carried into effect. He was quietly strangled by the aged Calcraft on Monday morning in the most unostentatious manner possible, the only persons present being the Sheriff, Under-Sheriff, the Governor of the Gaol, the Ordinary, and the executioner. The unfortunate lad had led what is called a very fast life. He was a constant attendant at the different music halls, and his habits were certainly dissipated. Like most men condemned to die, he slept soundly the night before his execution, breakfasted heartily, drank a couple of glasses of brandy, and asked permission to smoke, which solace was denied him. To me it has always been a puzzle why malefactors, and just men also, condemned to a violent death, should be able to eat, drink, and sleep on the very brink of eternity."

The puzzle to us is the "couple of glasses of brandy:" how the wretched youth got it, or why it was given to him, we cannot understand. If he had been in abject terror, and physically prostrated so as to render it difficult for the executioners to perform their dreadful duties, then we could conceive that a medical officer might order a little stimulant. There was no such necessity: the young man was quite cool—callous, we suppose. Considering what dissipation led him to do, and the ignominious end it brought him to, it seems to us to be a cruel mockery to give him a couple of glasses of brandy and thus launch him into eternity, to appear at the bar of the Almighty Judge whose laws he had so grievously broken.

MONDAY, JANUARY 6.

—The *Friend of India* on the Bishop of Bombay's letter to the Archbishop of Canterbury: "We are charmed by the Bishop's denunciation of the narrowness of the three parties in the Church of England, and by his eulogy of a spirit of union, till we discover that he would make the narrowness straiter than ever by jealously guarding our fellow-Christians in that Church of 'Dissent' as well from Rome as from all of every Church, in truth, who will not enter its pale. We glow as we read Dr. Douglas's description of the true missionary as 'the Messenger of the Great King who reigns from the Cross glorified in heaven,' till we find that entrance into this Kingdom is only by baptismal regeneration, the Real Presence, and truth as conveyed through the grace of Orders. If the Bishop's condemnation of existing missionary methods is based only on the absence of these fictions, and if his suggestions are confined to eulogizing the advantages of a celibate missionary brotherhood, we fear his otherwise noble appeals and rousing eloquence will prove as barren of result as hitherto."

—*Times of India*: "The Americans appear to have made an important discovery by which the annoyance of an echo in a building or large room may be to a great extent prevented. It has been found that the stretching of small wires at a proper height and at suitable distances produces the desired effect. The theory appears to be that the wires, which are so small as to be scarcely visible, break the sound-waves, and prevent the reverberation which causes the echo. Three or four wires only crossing the room have been found

sufficient to effect this wonderful change. It would be worth while to try an experiment of this kind upon our resounding Town Hall. The arrival of Sir Albert Sassoon's magnificent organ has once more reminded us that the Town Hall has every disqualification for a music-room; and as among them the echo is not the least, it seems to be desirable to get rid of it at once if it can be done on such easy terms."

—The same: "We hear that there has been a terrible outrage at Morar, Gwalior, in the 1st Battalion 11th Foot, a private having shot a serjeant and a private on parade."

—*Englishman*: "The recent case of wholesale poisoning at Bombay has led to some extraordinary disclosures concerning the evil doings of a certain class of *fukirs*, who are somewhat more numerous than need be, all over India. It is no secret that they swarm in this Presidency, especially up-country, in Muhammadan cities, but we were not aware of their presence at Bombay. In Delhi, Meerut, Saharanpore, and Umbala there are plenty of these *fukirs*, who under various denominations, such as 'Pir ji,' 'Chup Sha,' &c., practise their arts, and possibly effect more mischief than they would care to have made public. In these cities we have it on good authority that the influence these idle vagabonds exercise over certain members of respectable Muhammadan families, whose social position ought to place them far above such influences, is well known to all except the authorities. Scarcely a week passes that they are not allowed to pay a visit to the house, and even permitted to visit the inmates of the zenanas, and it is easy to imagine that the object of such visits is not good. Intrigues are fostered and carried on, lasting dissension is engendered in families, hatred the most bitter is encouraged, and, it may be, even the deadly crime of murder perpetrated with the connivance and by the aid of these people."

TUESDAY, JANUARY 7.

—*Indian Statesman*: "A sudden change in the weather was felt on Sunday last, and from the manner in which it blew in town it was evident that a storm was brewing at sea. The morning set in squally and cold, with fitful gusts of some violence, which gradually increased in intensity, until our usually calm harbour presented quite a turbulent appearance. The small craft were all snugly moored, and it soon became a difficult matter to obtain a boat of any kind, the harbour being much too rough to be pleasant. The *Phlox*, bound for Surat, attempted to steam out in the afternoon, but, after reaching the entrance of the harbour off the twin rocks which guard its mouth, put back, as the native passengers became greatly alarmed, and entreated the Captain to return, even agreeing to pay the demurrage for delay. Another coasting steamer, the *Pearl*, had to beat about for fully twenty-four hours before she could get in. This boat was due early on Sunday morning, but did not get in until late in the day, owing to high sea outside. Fortunately all had time to prepare themselves. In the harbour no accidents of any kind occurred, but cables were tested to some extent, although none parted. On the other side, however, the effects of the gale were more disastrous. On the sea-shore at Breach Candy the body of an unfortunate fisherman was found, and a boat was subsequently discovered at Worlee bottom upwards, with several corpses stranded ashore. It is believed others have perished, but their bodies have not yet been traced. Not far from the scene of this accident, a large boat heavily laden with building material sunk off the Worlee Fort about four o'clock on Sunday morning. Two of the crew succeeded in getting to land on planks, to which they had clung with all the tenacity of dying men, but of the remainder nothing has been heard."

—*Friend of India*: "In a convention held last September the Missionaries in Japan of all Protestant sects appointed a committee for the translation of the Scriptures, recommending the Roman characters as used by Dr. Hepburn in his Dictionary, and as likely to be adopted by the people, instead of the Chinese characters. The Convention adopted this resolution, which we commend to imitation in India."

"Whereas the Church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents, which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in Pagan lands, where the history of the divisions cannot be understood; and whereas we, Protestant missionaries, desire to secure

uniformity in our modes and methods of evangelization, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure, as far as possible, identity of name and organization in the native churches in the formation of which we may be called to assist, that name being called as Catholic, as the Church of Christ; and the organization being that wherein the government of each church shall be by the ministry and eldership of the same with the concurrence of the brethren."

—The *Assam Mihir* deplores the lamentable condition of the Bengalees, and ascribes it to the entire absence of moral training in the schools, and suggests the appointment of teachers of morality in all schools.

—It is stated that a paper called the *Zetetic* is now being actually published in London for the purpose of "disproving" the rotundity of the earth!

WEDNESDAY, JANUARY 8.

—Colonel Sir W. L. Merewether reports from Sind that "information has been received that at night on Monday the 14th day of Shawal (15th December) a shock of earthquake took place, from the effects of which the people throughout the district safely escaped, except in the town of Lehree, in Eastern Catchi and Zehri, where 500 lives have been lost from the fall of houses and walls. Only twelve persons were saved."

"Wadero Sahib Khan, Chief of the Dhumkis, at Lehree, has despatched Mann Khan Dhumki *via* Haji to collect people from different villages, and to proceed to Lehree for the interment of the victims. The labouring classes living along the country between Torin and Haji have left to offer their assistance in the matter."

"Pir Mian Lal Shah, daughter of Wadero Sohrab Khan, and Sewunial Chodri, have perished with the whole of their family. I am unable to give the names of the poor classes, as they are not known to me."

It is further reported that the earthquake was also felt in the Rohree division, at Sihwan, Dadur, At Shikarpore the shocks were much felt in the town; the shocks were also felt at Jacobabad.

—*Deccan Herald*: "A glorious meteor was seen by us from the door of a house in the Civil Lines, last evening, about 6-30 p.m. It fell from the north-east towards the south-west, and had the appearance of a bright though small-sized comet with a tail. The round starlike head showed a variety of colours, blue, green, red, and white; while the tail looked like a succession of fiery sparks. It passed rapidly through its clear azure pathway, though it remained distinctly visible for several seconds. We have no doubt that others witnessed the phenomenon and will be able to tell us how it appeared to them."

—The same: "We had the pleasure of being present last night at the Vishrambagh palace, when Professor Seelye, of Amherst College, Massachusetts, lectured on the Goal of Civilization. We would not have missed being present on any account. It was a most wonderful lecture, embracing a history of all the changes going on in the world, and the shades of philosophical thought which are prevailing in regard to the question what is the 'goal of civilization.' It is impossible at the late hour at which we write to enter into a description of this wonderful lecture. We expected a good deal from what we had previously heard of Professor Seelye, but we were not prepared to see such a powerful man, whose person, face, voice, and expression all indicated physical and mental greatness. His appearance was only a faint index of the mind which was thus encased, in a splendid casket to be sure, but one which was but a slight indication of the treasure it contained."

"The hall of the palace was crowded in every part; several hundreds of young men were there, and some of them representatives of the highest educational institutions in Poona. Five or six hundred gentlemen must have been present, and there were also a few English ladies who came to grace the scene. The lecture was most enthusiastically cheered, and listened to throughout with rapt attention. It was a scene which we would not have missed seeing."

THURSDAY, JANUARY 9.

P. in the *Times of India*: "The origin of the Glasgow Foundry Boys' Society is worth relating. Some years ago a working-woman, a hand in one of the Glasgow mills, who lived in one of the poor localities of Glasgow, saw a number of boys and

girls running about her neighbourhood utterly neglected as regards their education. She had no family ties, and thought she might do some good to these children by devoting an hour or two every evening in her own house to teach them the elements of education. She collected a very few at first, to whom she imparted a knowledge of reading and writing—her fame spread, her scholars increased, and at length from this small beginning the society sprang in 1865. At first the society had only one solitary meeting-place and now there are fifty-three, and no less than 14,000 boys and girls on the roll of the society, who are looked after by 1,500 monitors and upwards of 200 gentlemen. Instruction is regularly given in reading, writing, and arithmetic, drawing, sewing, and knitting, to about 750 children. The social reform department of the society provides all kinds of amusements for the boys and girls, healthy, innocent, and instructive. Last year nearly 1,000 members of the society joined the Band of Hope, upwards of 4,000 boys and girls were present at the soirées given by the society, and about the same number were taken on excursions to the country last year, and among other places to the beautiful grounds of Inverary Castle on Loch Fyne, the seat of the Duke of Argyll."

"The financial report of the society is very interesting, and shows how much even boys and girls can do for themselves when guided and cared for by philanthropic friends. The statement of accounts shows that the income of the society for the seven years of its existence has been £13,111, of which £1,000 were received in legacies. The public subscribed £4,189, and £7,913 were collected at the meeting-places of the boys and girls by themselves. This shows that those neglected children can, and are willing to pay something—a very considerable something, too, towards the expenses of the society. The directors of the Foundry Boys' Society have always aimed at inculcating frugal and provident habits, by teaching the boys and girls to pay as much as they can for the advantages they derive from the society, and to put all their savings in the penny-banks. No less than £3,133 has passed through these banks of the society, and £1,457 has been given by the society to various missionary schemes and charitable institutions."

—*Times of India*: "During this cold weather cocoanut oil becomes useless, and owing to that fact the lecture at the Government Law School on Tuesday evening last could not be delivered. The lamps, which were filled with cocoanut oil, would not burn, but if there had been gas-burners in the room there would have been no such disaster as this. It would therefore be advisable to put up the gas-tubes there as soon as possible."

—*Indu Prakash*: "Dr. Seelye had been among us for a long time and not without some benefit to us. The several lectures he delivered here were interesting, though certainly not powerful enough to gain converts to Christianity. His amiable disposition, however, rendered him very popular. He met us one night in our office to make himself acquainted with Hindu doctrines on several points of religion, and to acquaint us with the Christian doctrines on the same. We all parted very reluctantly as it grew late. The system of holding *conversations* is well calculated to promote friendship between the ruling and the ruled classes."

—The presentation of prizes and scholarships to the successful students of the Grant Medical College took place in the College building on Tuesday afternoon. The Hon. Mr. Tucker presided. The following are extracts from the Principal's Report:

"With respect to the vernacular students, I believe the monthly Government stipends of nine rupees during the first year, ten during the second and third years, and Government service when qualified, are the sole inducements with the majority to study medicine, and further it is my opinion that they would study theology, astronomy, or any other science on similar terms."

"Last year, when education was gratuitously given, there were forty-seven applications for admission, but, as I have already observed, many of the applicants appear to have been attracted by the Government scholarships, and disappointed of these left the college during the year, and the forty-seven dwindled to twenty-seven, a number about equal to those who have now paid for their education, and who are consequently more likely to be serious in their intention to continue their studies."

"It appears to me that the actual money value of education in this college is greater than that obtainable in other institutions here or in Poona,

because it enables students to proceed to England, and without further attendance on lectures to compete for the Indian Medical Service. Several have already done so. The number increases every year, and a few years hence the great body of men composing the Indian Medical Service will consist of natives of this country. Europeans do not seek it as heretofore, and there is little competition.

"Much has been done to rescue the Museum from the state of disorder, decay, and neglect into which it had fallen for some years past.

"The large case in which the *Materia Medica* collection was hidden has been modernized and fitted with plate glass, while two other new and handsome cases have been added; the number of drugs has been much increased, and damaged specimens have been replaced by fresh ones.

"The Osteological collection which had become broken, dirty, and wanting in parts, has been thoroughly cleaned and repaired as far as possible. The valuable broken wax preparations have been repaired and remounted, and the whole collection, as now seen, is the most attractive portion of the Museum.

"The cabinets have been modernized, fitted with plate glass, and adapted to contain the collection of diseased bones.

"During the short time Dr. G. Y. Hunter was in charge of the Museum he did good work in identifying the wet preparations and in remounting two hundred and fifty of those most urgently needing it."

Dr. J. H. Sylvester, who has been acting Principal of the College, will shortly take his departure for Europe on leave.

The greatest of all the drawbacks to the prosperity of this college are the frequent changes of its Principal and Professors.

FRIDAY, JANUARY 10.

—*Times of India*: "A shocking event is reported from Madras by telegraph. On Wednesday night a large *pandal* near a pagoda filled with worshippers caught fire, and before the flames could be extinguished twenty-three of those assembled in the pagoda were suffocated. Reuter telegraphs the number of lives lost as being twenty-seven, but our own special telegram from Madras rates it at the lower figure. All the bodies have been identified. Jewellery belonging to the temple worth Rs. 40,000 is said to be missing."

—*Indian Statesman*: "A very sudden death occurred yesterday morning in the office of Mr. C. Tyejee, Solicitor. Abdool Hoosain, brother-in-law of Mr. Tyejee, and also his cashier, came to the office as usual and sat down to look at the paper, when all at once he called the sepoy to bring him eau-de-cologne, and immediately shivered and became insensible. Remedies were applied to restore him, and two or three different doctors quickly sent for, but the man breathed only a few minutes longer. An inquest was held on the body in the afternoon, and heart disease found to have been the cause of death."

"A coroner's inquest was held yesterday at Agiary Moholla on view of the body of Pallonjee Nusservanjee. The deceased appears to have gone to Mahim on a pleasure excursion the day previous in company with a number of his friends, and while with them he suddenly expired. The deceased had been under medical treatment for some time previous. The jury returned a verdict of death from natural causes."

"From the corrected statement furnished to Government by the Commissioner in Sind, we learn the consequences of the volcanic disturbance in Upper Sind, though disastrous, have not been so appalling as was at first stated. The number of lives lost by the fall of buildings is now estimated at about 200 adults and children in the towns of Lehri and Pehri; this corrected account concluded with the prayer—May the Almighty preserve his creatures from such a calamity!"

—*Telegram, Calcutta, Thursday*: "It is stated that Sir William Muir will succeed Sir Richard Temple as Financial Member of Council in March 1874.

Sir John Strachey will probably become Lieut.-Governor of the North-Western Provinces."

—*Bombay Gazette*: "Of twenty-one constables in the Arcot district suspected of assisting in torturing a man to make him confess himself a thief, five have been committed to trial and two convicted. It appears that they arrested two men, and, having no evidence, proceeded to beat them. One of the men died from the beating."

—*Madras Times*:—"Dengue is now devastating Negapatam and Karikal, and would appear

to be as impartial in its ravages amongst those two towns as the *Pallida Mors* of Horace. High and low, white and black, have all passed under its yoke; and the little delta down south is said to be as melancholy as an epidemic hospital. Distorted and decrepit human beings are now as common in those 'parts' as they are on a battlefield, and an equal sorrow now sits upon the countenances both of those who have had, and of those who expect to have, this fell disease."

—*Standard*: "Basutoland is to be made a Crown colony. Upon that decision, while protesting it to be at absolute variance with all the Ministerial pledges and theories, we cannot but congratulate Lord Kimberley. We must presume that he is prepared to accept all the consequences of this return to the old path of Imperial duty. The creation of Basutoland into a Crown colony must be followed by the resumption of the Orange River Free State, the people of which have never ceased to protest against their disruption, and are at least as worthy of British subjects as their neighbours the Basutos. The increase of the number of separate States in this part of the world points to a period, certainly not very far distant, when we shall have a great South African Confederation, taking in the whole of that portion of the continent inhabited or habitable by Europeans, including the Trans-Vaal Republic, and forming a compact group of States representing for the British Empire in this region what the Canadian Dominion does in America, and Australia in the Southern Pacific."

—Deaths for the week ending 31st December, 387; and for the week ending 7th January, 388. The mortuary returns for two weeks are given in yesterday's *Government Gazette*. This makes up for the week omitted at Christmas.

—We have to acknowledge with thanks the receipt of "The Indian Traveller's Guide" for January. We have already mentioned the improved coloured Map of India issued with the Guide. We notice also improvements in the arrangements of the time tables, showing through trains to Calcutta, &c.

Selections.

HOW IS A REVIVAL PRODUCED?

BY REV. MINOT J. SAVAGE.

I answer negatively;

1. Not miraculously, in the sense of having no comprehensible, human cause. When Christ healed the sick, or raised the dead, there was no visible procuring cause save in the will of the mighty worker himself. The dead made no preparation, fulfilled no condition. He was simply dead, and at the Master's voice became alive. But the church that lies contented in its tomb, and awaits the awakening voice of the Lord, may lie there until its corruption becomes an offence and a stench, and there shall come no thrill of life through its dust. Revivals come not thus, like a flash out of heaven. If there be no attracting rod held up, the fire shall not come down.

2. They are not something belonging to a regular, ordained order, outside of ourselves.

I sit on my porch on a sultry summer afternoon. I am suffering with heat; and the breeze comes and blows cool upon my forehead. It is just what I want; but it does not come because I want it. It is a part of the order of nature, and would have come just the same whether I had been sitting there or not. A ship swings for days becalmed at sea. Heavy ventures and anxious hearts wait on the voyage. By and by the wind rises, and, filling its sails, bears it on its course. The breeze came not because of the wants of the vessel. It would have sprung up whether the ship had been there or not. So, many imagine that revivals come and go, springing from no known cause inside the church itself, and subsiding in accordance with a law over which the church has no control.

3. They are not produced by God's sovereignty irrespective of our condition or efforts.

I hear men speak and preach as though the well of salvation had its ebb and flow; was now full, so that a little child might dip from it, and now again so low as to justify concerning it the words of the Samaritan woman regarding Jacob's well, "Thou hast nothing to draw with, and the well is deep." I hear men speak and preach as though God were accustomed to make triumphal progresses from State to State, and city to city, dispensing lavishly for a time, and then passing on.

I get indignant at such libels on God's character, and on his wise and loving methods of working.

Nothing can be falser or more pernicious than such teaching. It can never be that God is readier to forgive and help in winter than in summer, or on Sunday than on any other day of the week.

God graciously visits and refreshes a church. So he graciously visits and refreshes a garden, making plants grow and flowers bloom. But not unless the owner has visited it before in diligent culture and seed-sowing. The sun might shine and the showers drop down year after year for ever, and only weeds would grow had there been no sowing and no cultivation. Let me particularize a little.

God cannot visit a man with his blessing who will not let him, any more than light can shine through a closed shutter. The waves of light may beat against the blinds for ever; and if the tenant rise not up and reach forth his hand to open the casement he shall sit his life out in the dark, though the light wraps round his dwelling like the air. So God's Spirit, shining constant as the sun, waits to come in if any one will open the windows of his soul that look out Godward. Is not their truth echoing for ever in those words of Christ, so tender and plaintive in their love, "Behold, I stand at the door and knock. If any man will open the door I will come in to him, and will sup with him, and he with me?"

God cannot visit and bless a church that is not in a condition to receive him. So long as Christian people care more for their worldly prosperity than for the presence and the healings of Christ, he can do among them no mighty work. They have no channels ready through which he can pour the floods of his grace.

So much negatively, as to how a revival is not produced. I answer now positively.

1. A revival is produced or occasioned by Christians themselves, and they can have one whenever they will.

They can produce it in just the same sense in which they produce any other result, when they use God's constant power to bring to pass something that else had not happened. Stand with me on the bank of this mountain stream. It comes dancing down from the springs away yonder in the hills, and goes rippling and gurgling over the rocks, and out to the ocean beyond; and so it will run on for ever, so far as its own forces are concerned. It will grind no corn; it will make no paper; it will weave no cloth, and yet it is ready to do all these things. Only build up your mill, set up your water-wheel, arrange your machinery, connect it together with cogs, and the same constant forces of the brook will become your tireless servant. The stream has not changed and become more kindly; only you have obeyed the unchanging law of its flow, and by submitting have come to control. So God the Spirit is no capricious deity, no lawless God. The word itself almost is blasphemy. When, then, we have learned to know what the laws of God's Spirit are, and to submit ourselves to them, then all those laws shall work for us, becoming the springs of Christian living and Christian conquest.

Let me explain. God's power to save doesn't change. That needs no argument. God's love doesn't change. Does that need argument any more? I shall trust not, for it seems as if the statement of these points was proof. What follows then? Why this, as inevitably as ever was inference drawn, that all depends on our voluntary relationship to that power and love. Either the power is always ready, and the love is always ready, or else our Father in Heaven is a changeable God; and if they are always ready, then are we ourselves responsible for their use or disuse. God's way here is one with his way in nations. It is a universal principle. Man is strong just in proportion as he recognizes the ways and laws of God and conforms to them.

2. It follows, then, that the shrinking which many good Christians have on the subject of interfering with God's work is groundless. It won't be done if we don't interfere. This feeling grows out of a complete misconception of God's method; or rather, perhaps I should say, out of thinking that he hasn't any method. Suppose I lean over my fence in April, and watch the processes of nature in my field. I determine not to interfere with God's working by putting in a seed, or disturbing the soil with a tool of my own. Is that nonsense? So is a like principle in spiritual sowing and harvest. The sower doesn't take things out of God's hands when he uses rope, and sail, and compass to get from New York to Liverpool. He simply recognizes and co-operates with God.

Dr. Shepard is reported to have said, when it was once proposed to send for an evangelist, that

he "didn't believe in importing the Holy Ghost!" That expresses roughly what many people feel. It seems to me to be based on a thorough misconception of the Bible teaching in regard to the Spirit of God. He doesn't need to be "imported." He is always here. It only needs that our hearts be prepared to receive and work with him, and whoever can help this preparation, though he doesn't "import" the Spirit, does help his manifestation. Step with me into a telegraph office. The electricity is present. Why doesn't it work and write? It is not yet in connection with the wire. Let the operator arrange it in perfect accordance with the laws of electricity, and now the click is heard, and the message goes round the world.

Now the same principle holds true in all spiritual affairs. God is willing and waiting, but nothing will be done till we conform ourselves to his ways and so do our part of the work—and our part is, to pray, to love, and to live like Christ. Submit to God, and let him live in and work through you perfectly. Then you cannot fail to be mighty for him.

And now, in conclusion, I remark:

1. It is impiety to wait for God and do nothing yourself. The Bible sense of waiting is that you wait as a servant, ready to hear and obey; or as a soldier in the presence of his king. When you have prepared the soil and planted, then you may confidently rest and wait,—unless you can find some still neglected vineyard corner that needs the gardener's hand. So long as you can do this, work, looking for the "rest that remaineth."

2. If things in the church are dead it is our fault. A dead church is only a number of dead Christians.

When God shuts up the heavens and no rain falls, or if the sun withdraw his beams, then all our effort is vain. But with a willing, waiting God in heaven, we must take the blame home to ourselves if nothing be accomplished.

3. Let us then go to God for incitement and strength, and after that go out and do that which lies waiting for our hand.

Go, labour on while it is day:

The world's dark night is hastening on.

Speed, speed thy work—cast sloth away!

It is not thus that souls are won.

Men die in darkness at your side,

Without a hope to cheer the tomb.

Take up the torch and wave it wide,—

The torch that lights time's thickest gloom.

Toil on—faint not,—keep watch and pray!

Be wise the erring soul to win;

Go forth into the world's highway;

Compel the wanderer to come in.

Hannibal, Mo.

—The Advance.

TELEGRAPHIC NEWS.

London, 2nd January: Russia and England have exchanged views relative to the Russian military operations in Central Asia. The Russian Government has most frankly communicated its plans, and has invited English officers to accompany the expedition. The Czar's fever is gradually decreasing.

Berlin, 2nd: General Von Roon has been appointed Prussian Premier. General Kanke succeeds him as Minister for War. The policy of the Government remains unchanged.

London, 3rd: The delegates from the miners in Wales have declined to resume work until the masters have withdrawn their notices of a reduction in wages. It is expected that 50,000 men will strike to-day. Mr. Cardwell replying to a deputation urging the abolition of the Income Tax declared that no change was possible until the public expenditure was largely reduced.—The Times states that the Sultan has authorized a loan of twenty-five millions sterling for completing the railways in Turkey on the European system, and to aid the extension of the same to Diarbekir.

4th: A strike of 10,000 coal-miners has commenced in Wales, which, it is expected, will throw 50,000 iron-workers out of employment.—H. M. Ironclad Northumberland has come into collision with the Hercules off Madeira during a gale, and was only saved by her watertight compartments.—A serious mutiny has taken place on board H. M. Frigate Aurora, and the Home News states that eight officers have been peremptorily ordered to tender their resignation, or in default they will be removed to the retired list.

5th: Government have rejected the propositions of the Geographical Society for an Arctic Expedition.—Count Beust and the Duke de Grammont are corresponding relative to the latter's recent disclosures. Count Beust will shortly publish a reply.—M. Courcelles, the lately appointed Ambassador to the Vatican, returns to Paris. The non-acceptance of his Amba-

sadorship to the Vatican indicates a disagreement between M. Thiers and the Pope.—It is stated in political circles in Berlin that a plan is being discussed regarding the relations between England and Russia, and the future policy in Central Asia. According to this plan, the sphere of action in the countries between the respective territories of the two powers in Asia will be so regulated as to render disputes impossible.—The Emperor Napoleon has successfully undergone an operation for lithotomy.—Advices from Melbourne state that further cases of kidnapping have occurred in the Polynesian Islands.—H. M. Troopship Euphrates has left Portsmouth for India.—Obituary: General H. Hancock.

6th: The Emperor Napoleon has passed a less tranquil night, but his condition is generally satisfactory. Further operations are necessary.—H. M. Troopship Jumna has collided with the Hannibal off Portsmouth, on Saturday; her departure is consequently delayed.—Judge Pollock has been appointed successor to Judge Channell.—President Grant, having been "interviewed," has explained that the American vessels sent to Honolulu were to protect American interests, and to prevent others from obtaining undue advantages. General Schofield accompanies the fleet.

Paris, 6th: The Census in France for the year 1872 states the population to be 36,102,921, showing a decrease of 363,935 since 1836; the causes of the decrease are attributed to the late war, to the ravages of smallpox, and to the decrease in the number of marriages.—The National Assembly has re-assembled at Versailles. The Anglo-French Treaty of Commerce has been finally signed, and now only awaits ratification by Parliament.

Berlin, 6th: The Prussian ministry has settled the provisions of a bill for regulating the authority of ecclesiastical superiors over the inferior clergy, and for the training of the latter.

Madrid, 6th: Don Alphonse, the Bourbon, has returned to Catalonia. General Caballo, commanding 7,000 Carlists, is near Olet (? Olite).

London, 7th: Mr. Michell, Secretary to the Embassy at St. Petersburg, has arrived in London to confer with the Foreign and India Offices with reference to the Turkistan Question.—A testimonial of £10,000 has been raised for Mr. Edward Miall.

Berlin, 7th: Count Enlenburg, replying to an interpellation from the Liberals, declared that the appointment of General Von Roon as Premier indicated no change in the policy of Count Bismark.

London, 8th: The latest bulletin concerning the health of the Emperor Napoleon states that the local symptoms are severe, but that his strength is good.—The testimonial to Mr. Miall is contradicted.—Mr. Laing has been elected member for Orkney.—The British exports for December amount to 20½ millions sterling.—Several members of the International Society have been arrested in France.—The newspapers state that Count Schouvaloff arrived in London yesterday from St. Petersburg, and immediately conferred with Earl Granville. It is believed that his mission is from the Czar, offering England the most conciliatory assurances.—The Emperor Napoleon's symptoms are more severe. His sufferings are acute, but his strength and endurance are great.—Latest accounts from St. Petersburg state that the strength of the Czar's fever is increasing, and that his pulse has almost assumed its normal state.—A recent bulletin states that the fever of the Czar's fever has almost disappeared.

Paris, 8th: Uncertainty still continues here respecting the relations between France and the Vatican. The debate thereon in the National Assembly has been delayed, because M. Remusat is unwell.—M. Thiers and a sub-committee have settled the occasions when M. Thiers may speak in the National Assembly.

Versailles, 8th: The National Assembly is warmly discussing a Bill for establishing a superior educational Council. The Left attack the Bill as being reactionary, and declare that the Clericals are unpatriotically subservient to Rome.—M. Casimir Perier has obtained an insufficient majority for the Chairmanship of the Left Centre. This party is hopelessly divided.—Difficulties have arisen between France and Germany in consequence of the German Customs officials obstructing the free re-admission of French fabrics into Alsace.—It is expected that General Riviere, the President of the Court of Inquiry into Marshal Bazaine's conduct during the late War, will within a fortnight present a report unfavourable to Bazaine. The trial will be postponed until the occupied territory is evacuated.

Vienna, 8th: The official Vienna Post denies the rumours that Count Beust is about to retire.

London, 9th: The Emperor Napoleon expired at 12-25 p.m. to-day.

PASSENGERS ARRIVED.

Per Str. Malaga, Jan. 5th:

From Liverpool.—Colonel Hill; Major Mathews; Captain Sandwith; Mr. Cooper; Mr. Stretell; Miss Stewart; and Miss Walsh.

PASSENGERS SAILED.

Per Str. Hindostan, Jan. 6th:

For Southampton.—Mr. John Bird; Colonel and Mrs. Caulfield; Mrs. Hewlett and infant; Major and Mrs. Woodcock; Lieut. Laugard; Lieut. Hartman; Colonel Hise; Mr. H. J. Fry; Captain Bowers; and Mr. Stanley.

For Brindisi.—Major-General and Mrs. H. Lewis; Dr. and Mrs. Elliott; Miss Elliott; Master Elliott; Col. Stuleman; Captain A. R. T. McKee; and Lieut.-Col. C. M. Longmore.

For Venice.—Mr. J. R. Deverell; Mr. C. T. Wallis; Rev. P. H. LeFevre; Mr. T. C. Harris; and Mr. H. Beverley.

For Aden.—Mr. Grant; Mr. and Mrs. Mungavin.

Per Str. Una, Jan. 9th:

Sergeant George Linden; Mr. F. H. Stuart; Mr. Porter Perry; Mr. W. McMurphy; and Charles J. Martin.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTHS.

BROWN—December 27th, at No. 3, Bellasis Road, Byculla, the wife of Mr. J. T. T. Brown, of a daughter, prematurely, since dead.

POWELL—January 5th, at the City Mission School, Grant Road, the wife of Mr. Joseph Powell, of a daughter.

MANSON—January 8th, at 95, Malabar Hill, the wife of George Manson, Esq., of a son.

MARRIAGE.

McDOWELL-REMON—At St. Andrew's Church, on the 7th Jan. 1873, by the Rev. J. Paton, Edward George Campbell McDowell, Esq., of Sandy Mount, Dublin, to Malilda Jane, fourth daughter of the late James Remon, Esq., of St. Aubin's, Island of Jersey.

DEATHS.

DOERING—December 26th, on board the P. and O. Steamer Sumatra, off Galle, Edward Doering, Esq.

SLYNN—At Girgaum, Georgiana Matilda, eldest daughter of J. Slyn, of H. M.'s Mint.

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